CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, JULY 4, 1823. No. 47.

Miscellaneous Extracts.

From Burns' Inquiry.

QUALIFICATIONS FOR THE DIVINE FAVOUR.

[Continued from p. 165.]

The qualifications, which I have specified in my last letter, are the principal ones which are mentioned in Scripture. They all obviously derive their value from their connexion with that general principle of the divine government which, while it freely pardons the past offences of the sinner, makes a sure provision for his future reformation.

There are some other things, peculiar to the particular cases of the individuals, which seem also to have been required of them, in order to be restored to the favour of God; such as doing certain acts of justice or generosity, which might be in the immediate power of such persons; but it is not necessary for my purpose to enter into minute details. The obligation of such actions, for the purpose of justification, evidently rests on the same ground with the more general qualifications. They are necessary, in certain instances, to prove the sincerity of conversion; because, if a person professes to embrace the Christian religion, and neglects to do some manifest duty, which it is in his power at that moment to perform, nothing can be expected in favor of his future good conduct.

The alteration of circumstances in the present state of the world, may have given rise also to the necessity of other qualifications, differing in the letter from those mentioned by the sacred writers, but agreeing exactly with the spirit and purpose of them; and, consequently, more truly *evangelical* and *scriptural* than the very phrases of the Bible, as applied to other circumstances than those which were contemplated by the persons who wrote in it.

Perhaps the generality of modern Christians are as much deceived by an adherence to the literal sense of the New Testament phraseology, as the Jews were by adhering only to the literal meaning of the Old Testament ordinances. How great, for instance, is the difference between the moral efficacy of faith in primitive and in modern times. In the first case, the doctrines of Christianity were embraced in opposition to the influence of temporal interest, religious authority, and popular prejudice; in the latter, the belief of Christianity in general, and of the tenets of Calvinism in particular, has all these powerful motives on its side. How absurd, therefore, to expect the same effects from it, or to imagine God will attach the same value to it.

An attention to this consideration, would afford a much better solution of a certain phenomenon, which seems to have puzzled Dr. Erskine as much as he has supposed it to have puzzled others.

"Perhaps these hints," says he, in his Essay on Saving Faith, "may go far to solve a phenomenon, which has considerably puzzled many curious observers of the present state of religion in Great Britain.

"Never did any age of the church produce such a multitude of elaborate and unanswerable apologies for Christianity, especially in England, and yet never did infidelity more abound. Does it not deserve inquiry, how far this may be owing to an unhappy neglect of inculcating and explaining these *peculiar doctrines* of Christianity, (of Calvinism) which, when seen in their native beauty, are the grand means of producing and increasing saving faith."

If the true doctrine of Christianity, indeed, the real spirit and meaning of the thing, was duly inculcated and explained, I should have no doubt of the happiest result; but, while men *dote about abstruse questions and a strife of words*, and give out their silly quibbles, as the *peculiar doctrines* of our religion, it requires no great sagacity to discover the cause why men, who are accustomed to make use of their reason, should be offended at what is called Christianity.

The full consideration of these points, however, will be better reserved for a future occasion.

Meantime, I hope I have pointed out the origin of that aversion which the Evangelicals have always manifested against moral qualifications in every thing that concerns the business of justification; our first admission into divine favour; or the lowest terms on which a person under the Christian dispensation can be admitted into Heaven. They falsely suppose that the qualification of faith alone, in all circumstances, is sufficient to insure future good behaviour, and that the other things, which I have mentioned, are to be regarded only in the same way with other general acts of virtue; that is, as very good kind of things, which the faithful ought to be exhorted to, in order to give evidence that they have been justified. Of course, there is no particular hurry about them. If the prevalence of the opposite dispositions is too manifest in some of them to be denied, it is represented as being only the struggles of the flesh against the spirit, in which respect they imagine they are no worse than the Apostle Paul, who, they suppose, represented himself, even after his conversion, as being still carnal, sold under sin, and striving ineffectually against the bad tempers and dispositions of his mind; and particularly against pride, which they represent, with great convenience to their system and to themselves, to be the most difficult thing in the world to eradicate out of the individual, although, at the same time, they declare it absolutely necessary, (and, of course, they must think quite attainable,) to have the most filthy and contemptible opinion of the genus to which he belongs.

Having failed to lay the same foundation which our Saviour and the Apostles did, it is in vain that they attempt to raise the superstructure. They produce an abundant quantity of zeal, and a tolerable degree of integrity, but they are manifestly deficient in modesty, meekness, and rational devotion. They do not deny the moral obligation of these virtues, they may even occasionally recommend them with all the power of their eloquence, and all the people may likewise say, Amen; but still they do not consider them as things of primary importance; they think they may make a shift to get to heaven without them; and, consequently, whenever the exercise of such virtue is opposed by the influence of passion, or party interest, they have too feeble a hold of the conscience to keep their ground.

Presumption, arrogance, and quick resentments, especially when roused by any thing respecting their system, or party, do therefore abound among them; and, being once incited by public measures and public passions, the venom distils on the heart, diffuses itself through the private manners, and at once corrodes the benevolent affections, and nourishes their spiritual pride.

MR. CLINTON'S ADDRESS.

[Concluded from our last.]

Christianity may be contemplated in two important aspects. First, in reference to its influence on this world—and secondly, in reference to our destiny in the world to come. And whatever may be intimated to the contrary by the sneers of infidelity, or the cavils of scepticism, it may be asserted boldly, and can be demonstrated conclusively, that to its celestial influence we are indebted for the blessings of civilization, the elevation of the female character,—the enjoyment of domestic happiness—the successful cultivation of knowledge—the establishment of free government, and the dominion of good order and peace, wherever they prevail in the great communities of mankind.

Had I the time and the talent, I would proceed with pleasure to establish these positions, but restricted as I am in both respects, I can only glance at some of the leading topics.

We are governed by our hopes and our fears —by the desire of happiness and the dread of misery. The laws which regulate our conduct, are the laws of man, and the laws of God. To which may be added, as exercising a strong influence, and, in many instances, a controlling power over our actions, an anxious desire to acquire the good will, and to avoid the contempt of our fellow creatures, by a conformity to the general sense of right and wrong. This is denominated by Mr. Locke, the law of opinion. The sanctions of laws in order to be complete, ought to comprise rewards, as well as punishments. The inefficiency of human laws, for their intended objects, is palpable from the daily operations of society, and the accumulated experience of ages. Secret crimes are of course unpunished; and how many of the guilty escape from the want of testimony—from casualties—and from the imperfect or perverse dispensation of judgment and mercy; and there are many aberations from virtue, which do not come within the cognizance or the policy of human legislation. Violations of what are termed the duties of imperfect obligation, answer to this description. Ingratitude—infidelity in friendship—the want of charity—an infraction of hospitality—are not punished by the tribunals of men. And deeds of the most dangerous character, which strike at the very foundation of private happiness and public prosperity, are sometimes not considered criminal. Lying and adultery, for instance, escape with impunity. The complex machinery of government, the arduous administration of justice, and the embarrassment and difficulties which surround the operations of legislation, frequently produce crimes peculiar to the social combinations of man, and generate evils unknown in a state of nature. But in addition to these considerations, it may be remarked, that the innocent are frequently punished instead of the guilty, and that human laws are entirely destitute of the sanction of rewards. To confer honours for obedience, would be as ridiculous as unavailing. The honour of many would resolve itself into the honour of none. To dispense pecuniary rewards, would be nugatory or impracticable. In an unqualified extent, no government would be able to supply the funds; and even in a restricted form, its operation would be to receive money with one hand as a premium, and to pay it back with the other, in the shape of a tax.

The efficacy of the law of opinion is also limited, and has all the imperfections attached to humanity. It cannot reach those who are hardened in infamy, and plunged in iniquity; and its sanctions do not extend beyond the limits of this world. Hypocrisy braves its denunciations; exalted rank and great opulence, feel, in some degree, superior to its terrors; and the stoic in his apathy, the anchorite in his seclusion, and the misanthrope in his hatred, look with ineffable contempt on the men and the things of this world. And to this it may be added, that the law of opinion does not always present an immutable standard of virtue, and an unerring criterion of excellence; but sometimes connives at departures from the rules of morality.

The sanctions of the Divine law supply all these deficiences, cover the whole area of human action, reach every case, punish every sin, and recompense every virtue. Its rewards and its punishments, are graduated with perfect justice; and its appeals to the hopes and fears of man, are of the most potent character, and transcendent influence.

The codes of men, and the laws of opinion, derive a great portion of their weight from the influence of a future world. Justice cannot be administered without the sanctity of truth, and the great security against perjury is the amenability of another state. The sanctions of religion compose the foundations of good government; and the ethics, doctrines, and examples, furnished by Christianity, exhibit the best models for the laws of opinion.

The imperfect views which the Pagan religion afforded of futurity, had, notwithstanding, considerable influence on the interests of mankind. Herodotus represents the people called the immortal Getæ, on account of their belief in a future state, as the bravest and most upright of the Thracian nations. And Juvenal ascribes the horrible depravity of the age, to the reigning infidelity, which had exploded from the public creed, the Stygian Lake, and other terrors of the ancient mythology.

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles, sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man, exhibiting him in a state of probation, and enforcing his good conduct in this transitory state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the lever of power on another and a better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is, it notwithstanding presents powerful inducements to encourage your animated perseverance and redoubled exertions in the cause of philanthropy and religion. Institutions like this unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river against the ocean—and that although mountains of sophistry may be piled upon mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

ADVENTURES OF A BIBLE.

(Continued from p. 172.)

Esther Alley, at seventeen years of age, was induced, by the poverty of her parents, to seek employment in the town. Born and bred in the country, where she had lived till this time in the greatest simplicity and ignorance of the world, and scarcely desiring more than the milk and the coarse bread with which she had been nourished, she was removed at once to a house, where almost every care and employment were new to her; where her appetites were tempted with new gratifications, and her vanity, envy, and jealousy, received new excitements, and a far more extensive operation. With the neat, but coarse clothing, in which she had left her parents, she soon became disgusted; and the artless manners of the cottage in which she had been reared, she thought necessary to change also, in conformity to the change of her dress and of her associates. In little more than three months, so rapid in these respects was her progress, she might have entered the dwelling of her father, and have been received as a stranger. But happily she had not lost the great principles of religion and virtue, which make the heart, which possesses them, to shrink from gross and debasing vices. Beautiful, as well as young, she became an object of unusual attention amongst her equals; and at once flattered and envied, her weak mind was made giddy by the consciousness of such superiority. Amongst those, who contended for her preference, was Robert Alley, at that time but twenty-four years old, graceful in his manners, ageeable in his person, and with professions and promises, which might perhaps have subdued a heart, even far better guarded than was that of Esther. That he was wild and dissipated, she well knew; but she had learned the maxim, which has proved fatal to the happiness of thousands of women, that a reformed rake makes the best husband; and was confident that, in his love, she should possess an authority, which would enable her to reclaim him. They were soon married; and for fourteen years she had scarcely known as many days of happiness, which she had anticipated. Pale and emaciated, and with six children, which she supported almost entirely by her own labours, she had the unutterable grief of seeing her husband return to her every night intoxicated; and to hear him in the morning demand food for himself, for which he had made no provision, and when she had scarcely sufficient, even with the denial of her own hunger, to satisfy the craving wants of her children.—Such was the condition of the family when I entered it. The money, which Robert obtained in his voyages, was squandered in drink, or at the gambling table; and he was now as unlike what he was at twenty-four, as a finely-made, healthy and vigorous man, is unlike a bloated and disgusting drunkard. I think that I had been just a week in this family, when he was brought home one evening from the grog-shop, where he had fallen in a fit, from which he had not got so far recovered, as to be sensible of his condition, or to know any about him. All the distresses of poor Esther were now forgotten in the fear that he might not be spared, even to utter an expression of repentance.—But her prayer was heard, and he opened his eyes.

"My dear husband!" said Esther at this moment, holding his hand in hers, and looking at him at once with the tenderest concern, and with the warmest gratitude to God, that there was yet a possibility that he might be recovered and reclaimed.

He closed his eyes again, for he was too feeble to speak; and gently pressing her hand, sunk apparently into sleep.

The character of Esther, since her marriage, had become as much changed, as her hopes had been disappointed. She had lived in daily prayer, and had taught her children to pray;—and not only had she faithfully endeavoured to impress the principles of religion upon their hearts, and to enforce them by her own example, but often and earnestly had she laboured to persuade her husband to regard them. But not only had he been deaf to her entreaties; he had repelled them, often with scorn, and sometimes even with cruelty.

In a day or two he could answer her inquiries; but fearing that he was yet unable to bear it, she said nothing to him of his past conduct. But night and morning, with her children kneeling with her round the bed, she sought for him the pardon and the grace of God. One evening, whilst they were thus surrounding him in prayer, he awoke. It was a scene which might have affected the hardest heart; and as he heard and looked, the tears started from his eyes, and rolled down his cheeks. Esther and the children rose. She saw his distress, though his eyes were again closed; and as she gently wiped the tears from his face, he took her hand and looking earnestly at her, said, with trembling voice, "What must I do to be saved?"—Tears now flowed from the eyes of Esther as she replied to him, "If thou wilt enter into life," says our blessed Saviour, "keep the commandments. God is able to save to the uttermost all, who go unto him through Jesus Christ;—and he waits, that he may be gracious." Robert would have spoken, but his speech failed him; and for some time he seemed to be engaged in prayer. At no moment since her marriage had Esther felt gratitude like that, which she felt at this moment. On the next morning Robert requested her to pray with him; and when she proposed to send for the clergyman in whose church she worshiped, he not only consented, but assured her, if God should spare him, that it should be the great object of his future life, to serve and to glorify him.

Mr. D—— came. He was not ignorant of Robert's life; for though he had not often seen him, he had long pitied, and often assisted his family. "You are very low," said he. "Perhaps sir," replied Robert, "near to death; but for this I should be willing, could I be as near to heaven. May I be saved?" "Nothing is impossible with God," said Mr. D——; "and we have reason to to bless him that, before you are taken away, you have this opportunity and disposition to seek an interest in his mercy; but a death-bed repentance is so uncertain that,"—"O, I feel it sir," replied Robert; "I feel that this is not the place to prepare to appear before God. But the penitent thief was received into paradise; and may I not hope?" "If your repentance be sincere," said Mr. D——, "you may hope; but many who have thought the repentance of a sick bed sincere, have been deceived. They have recovered, and returned to their sins. If your repentance be such that, if you should recover, your heart and life would be sincerely devoted to God, you might rely upon his mercy in the Redeemer. And this must be *now* your only reliance. God may allow a longer space than seems to be appointed to you, and let all be done which can, to prove your sincerity." "I have been profane, sir," he replied, "and intemperate, and a gambler, and unkind and cruel to my dear wife and children, and I have lived wholly without God. O for one year, for one month only of health, in which I could serve Him. I deserve, and have reason

to fear, all his judgments." "The blood of Jesus Christ," said Mr. D——, "cleanseth from sin. He is an all-sufficient saviour. But his salvation is offered to us on conditions, with which we must comply to obtain it; and these conditions are repentance toward God, and faith toward our Lord Jesus Christ." Robert was now so much exhausted, that he could only express his ardent hope, that this might be his repentance and faith; and request for himself the prayers of Mr. D——. They all joined in most solemn and fervent petitions; and promising to return the next day the clergyman took his leave.

[*To be continued.*]

Christian Register.

BOSTON, FRIDAY EVENING, JULY 4, 1823.

The Days of our Fathers.

An article under this head was published in the last Boston Recorder, consisting of an extract from a letter dated Marietta, Ohio, and signed Samuel P. Robbins.—The writer speaks with much emphasis and regret of the great contrast between the religion of Boston sixty years ago, and at the present time. "I have reference," says he, "more particularly to the *doctrines* of that day and this." Among the doctrines which he says were firmly believed at that time, he mentions that of "the *universal depravation* of mankind," and the *unsearchable* doctrine of the *Divine Trinity*."——"This," says he, "may be received as a specimen of the doctrinal religion which prevailed at that day in Boston, both among ministers and people. But alas! how different is it in these modern times! Well may we lament it."

Undoubtedly the author of the above remarks was very honest and sincere in his fears that some great and dangerous change had taken place in the religious principles of the inhabitants of our city. It is not surprising therefore, that he should express himself in the manner he has. It is to be regretted, however, that he should give himself so much uneasiness on a subject, which if properly investigated, would be found to furnish much less cause of apprehension than he seems to entertain.

Our author, like many others, has probably been too much influenced by the continual outcry that has been kept up, for many years past, against the religion of Boston; and has at length been led to think that but little which is sound, either in doctrine or in practice, remains. Now it is not denied that there has been, within sixty years past, a very considerable change in some of the doctrines believed among us. The doctrine, for example, of the "*unsearchable Trinity*," as the writer calls it, is not believed by the majority of our ministers. And there are some other doctrines of a considerably more practical character, which, though upheld then, are discarded now. But we contend, that, after all, there has been no change in essential doctrines; and that the tendency of whatever change there has been, is to improve, rather than to deteriorate practice. There may not be as much show of religion now, in many congregations, as there was formerly; but we feel strongly assured that there is as much of humble, modest, retiring goodness as at any former period. And it does appear to us a subject of just complaint, and an evidence of very confined and unimproved views of the nature of true religion, that men should persevere in maintaining, in opposition to the most plentiful evidence of the unsoundness of the position,—that there is no religion, no piety, unless where there is noise, and show, and excitement.

Missionaries to Burmah.

Great exertions have been made in the United States, within a few months past to awaken a zeal in behalf of the mission to Burmah; and a sympathy for those who have devoted themselves to that mission. Mrs. Judson, the wife of the first missionary to Burmah, and who has been in the United States for some months past, has written a book called a "Plea for Burmah; or a history of the *American Baptist Mission*, to the *Burman Empire*." A review of this book is published in the New York Christian Herald, in which the devotedness, self-denial, and perseverance of the missionaries are spoken of in terms of the most unqualified commendation.

Mrs. Judson embarked in the afternoon of the 22d ult. in the ship Edward Newton, bound to Calcutta.

Mrs. Judson was accompanied by the Rev. Jonathan Wade and his wife, who are going out to join the Burmah Mission. Mr. Wade was ordained as a missionary, at Utica, N. Y. on the 11th of June, by members of the Baptist General Convention.

The empire of Burmah comprises what were formerly the independent states of Aracan, Ava, and Pegu. This country contains a population of about 19 millions, and is governed by a monarch who is regarded as sole lord and proprietor of the lives and property of his subjects.

New Catechism.

We have just received a little work, written in verse, called a "Catechism for the use of Children." It is published at Springfield. It is prefaced by the following advertisement:

"It has been thought, that an enumeration in verse of the principal duties of religion might be studied with more pleasure and remembered longer by children, than the common catechisms in prose: if the present attempt prove unsuccessful, it may at least suggest an important subject to some one better able to do it justice."

The following are the questions, to each of which an appropriate reply is made in verse; the average number of verses to each question is about five:

Quest. 1. Who made you?
2. What else hath God made?
3. What has God done for you?
4. Does God always see you?
5. How must you feel and act towards God?
6. How must you feel and act towards those around you?
7. What are your duties to yourself?
8. What good do you hope for, by doing what is right?
9. What if you do wrong?
10. Who was Jesus Christ?
11. What can you tell me concerning sin?
12. What has Jesus Christ done for you?
13. What does Jesus teach of the resurrection?
14. What do you learn of the future state of happiness?"

The following is the answer to the fourth question—*Does God always see you?*

High in the heaven he dwells alone,
And glorious light surrounds his throne;
No night is there—his piercing eye
Looks through the darkness of the sky.

Before the tongue the mind declares,
He knows our thoughts, designs and cares;
In daily toil and evening rest
He sees the secrets of our breast.

He sees his suffering children weep
Far in the desert and the deep;
He gives them strength when hope departs,
And heals the sorrows of their hearts.

He keeps the book of Life—and there
Writes every wish and every prayer,
There keeps our crimes and follies past
To use in judgment at the last.

Mechanics' Apprentices' Library.

This Library has been established about three years. It now comprises upwards of fifteen hundred volumes, including a set of Rees' Cyclopædia. Monday afternoon of every week through the year, is devoted by the Librarian and his assistant to the delivery of books, to all apprentices who produce a certificate from their employers. It appears by the records, that five hundred and ninety individuals have availed themselves of their advantages. We understand that the Library is now closed for a few weeks, whilst arrangements are made for obtaining money to defray the current expenses of the establishment, and to make some additional purchases of books.

We have noticed with much satisfaction, in the Providence papers, an ordinance of the Town Council of that place, by which all dogs are restrained from running at large after the first day of July. The ordinance gives liberty to all persons to kill any dog which may be found running at large without a line about his neck, not exceeding six feet in length, and with the owner or some other person hold of it. A reward of twenty-five cents is offered for every dog thus found, which shall be killed and buried; and the owner of every such dog will, moreover, on complaint to proper authorities, be compelled to pay a fine of five dollars.

There is probably no place where there are more dogs found running at large in the streets, than in Boston. The wish has been expressed by many of our best citizens, that some measures be adopted to remedy, or at least in some degree to lessen this nuisance. We know of no good reason that can be assigned, why they should not be entirely restrained.

At a late meeting of the "Southern Association of Universalists," at Stafford, (Con.) a committee was chosen to report on the subject of certain communications, published in the Christian Repository for December 1822, entitled—"An Appeal to the world;" and a "Declaration," &c. (see CHR. REGISTER, Feb. 7, 1823.)

The Committee reported, and the Association accepted the report, that it was expedient to express their public disapprobation of the Appeal, &c. A committee was chosen to write to the authors of the Appeal, and make known to them the views entertained of it by the Association.

The New York Daily Advertiser of June 30, mentions that handbills were posted upon the corners of the streets in that city, giving notice that a *bull-bait* would be exhibited at Powles Hook on Monday next. It was stated that a wild bison and two bulls would be baited by fifteen bull-dogs. The Advertiser contains the following very just and spirited remarks in relation to this disgraceful project:

"By whom this bloody and ferocious exhibition has been undertaken, we do not know. If such savage *entertainments* should meet with encouragement in this country, and particularly in this neighbourhood, the fact would be highly disgraceful. The man, or the men, who are possessed of so little regard to the feelings of a civilized community, as to attempt to introduce among them exhibitions which are calculated to familiarize the minds of youth with scenes of cruelty, and to attempt to introduce a ferocious and sanguinary taste among the lower classes of people, is an enemy to the highest interests of society, and ought to be held in abhorrence by every decent and sober person."

By a late report of the "Boston Female Jews Society," it appears that the society has determined on sending out a missionary to Palestine, whose particular duty it shall be to labour for the conversion of the Jews.

The permanent funds of the society amount to $1280—the disposable funds to $932. The income from annual subscriptions, donations, &c. amounted, during the last year, to $1316,49.

A writer in the Boston Gazette inquires what progress the "Boston Fuel Savings Society" made the last year, and what are the prospects of continuing a society adapted to be so useful to the poorer classes of the community.—It is stated that the Philadelphia Society for Savings had 340 deposits during the last year.

The subject needs to be frequently pressed upon the attention of the poor, during the summer months, otherwise the habits of improvidence, which many have contracted, will prevent them from deriving any benefit from the aid of these benevolent institutions.

We understand that the Rev. Andrew Bigelow has accepted the invitation of the church and society in Medford, to become their minister, and that Wednesday the 9th inst. is appointed for his installation.

By a letter from one of the missionaries among the Osage Indians, it appears that there is at present very little prospect of any success among that people.

They think their situation more desirable than that of any other nation, and that it is exceedingly degrading to their children to place them under Christian instructors.

It is stated that the school for more than six months past has been on the decline.

Two new religions papers have lately been established in New-York. The "New-York Observer," and the "New-York Chronicle."

A new Time Piece has lately been placed on the east end of the Old State House, for the benefit of those merchants who daily assemble in State Street.

The number of Marine Bible Societies in different seaports of the United States is eighteen.

A pamphlet is just issued from the press, entitled "Remarks on the Dangers and Duties of Sepulture; or, Security for the Living, with Respect and Repose for the Dead; by a Fellow of the Mass. Med. Society." This is the work which was announced in the Register of June 13th. As it treats of a subject of considerable interest to the community, we hope it will be attentively and candidly read.

For the Christian Register.

RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XIV.

It was in the summer of ——, that Mr. Garstone took up his residence in our village. It occasioned no little surprize and speculation in that retired place, to find a stranger of education and property, selecting it for his abode. He built a commodious but small house on a little hillock by the side of a beautiful pond, which lay about a mile from the meetinghouse. I never had seen him, but as soon as he had taken possession of his place, I felt it my duty to call and bid him welcome.

The room into which I entered impressed me at once with respect for the owner of the mansion, and as I cast my eyes round on its neat and elegant comforts, I thought I saw indications of taste and refinement beyond any thing to which I had been accustomed. A piano forte, a rarer luxury there than now, stood open on one side, and opposite to it a large book case, well and handsomely filled. I could give but a hasty look when Mr. Garstone entered. He was apparently about fifty years of age, thin and pale, with a settled melancholy upon his countenance, which sometimes approximated to sternness; and a manner reserved and cold. His appearance rather repressed the warmth with which I was disposed to greet him; and after several ineffectual attempts to throw off the restraint his manner imposed, I left him disappointed and sad.

I looked in vain for his entrance to the meeting house on Sunday, though his two daughters were there. They were dressed in deep mourning; and this I thought accounted for their father's manners, though he had made no allusion to any affliction. I soon visited him again, and gradually we became a little acquainted. His wife, I found, had died about ten months previous; he had lost his only son just before, and had now bid farewell to the world, intending to spend the remainder of life with his daughters, in retirement. He attended to their education, he studied and read, and amused himself with the cultivation of his lands. He had an extensive acquaintance with books and subjects, and oftentimes would delight me with his animated and intelligent conversation. I derived much instruction from his society, and he seemed to take pleasure in mine. But all attempts to introduce religious conversation he uniformly set aside; and never attended public worship. This made me uneasy, and I longed to know why it was that a man who was evidently unhappy, was yet willing to be a voluntary stranger to the consolations of religion.

It was not so with his daughters. They were uninstructed in religion, but they took an interest in it. Indeed, as far as they had been taught, they felt its great truths deeply, and exercised a profound piety. They were glad to converse, when it happened—which was very seldom—that the father was not present; and I often thought that their countenances expressed sorrow that the subject must be dropped on his entrance. I one day expressed my surprize to them, that their father should habitually absent himself from public worship. They replied that it had been so ever since their memory; and that they believed he did it from principle.

"Has he no sense of its importance and value?" said I; "does he feel nothing, think nothing of the great truths of religion?"

"Alas," replied the eldest, whose name was Charlotte, "I fear he thinks but too much, and feels too much. I have reason to suppose, although he never speaks of it, that it is this which lies at the bottom of his unhappiness, and that if this burden could be removed, he would be a cheerful and happy man."

I looked at her for explanation. "Unreflecting men," said she, "may be happy without religious faith; for their habitual thoughtlessness excludes the subject from their minds. But a man who is in habits of reflection, and cannot keep from his mind the thoughts of the Author of his being, and the great concerns of futurity, must be often wretched without a settled faith."

"It is true, then," said I, "what I have suspected, that your father is not a believer in the Christian religion?"

"It is," she replied; "and to you, who know him, this will account for all his appearance and habits. For how can such a man, who longs and pants for the refuge of its truths, be happy without them? He may have every thing else, but the want of these will leave an aching void, which nothing else can fill. O what a blessed day it would be to us all, which should make him a believer! He has every thing else to render himself and us happy; but for want of this, there is a bitter taste to every enjoyment, and discontent in every scene."

"Is he not aware of the cause of his dissatisfaction?" I asked.

"He is," replied Charlotte, "and yet he is not. That is to say, he acknowledges the power of the Christian faith in others, and I believe is truly happy, that we possess it. But he will not allow that it would do any thing for himself. He insists, that in his literary and philosophical pursuits, he has all the satisfaction that a human soul can attain, and that nothing could add to his happiness. But it is very seldom he speaks on the subject. Indeed he is so strongly prejudiced, that we avoid any allusion to it altogether. For I think he is the more violently positive from the very feeling he has that there is an essential thing wantiug. He tries in this way to stifle his feelings, and to convince himself, that he wants nothing."

"I have seen something like this," said I "in other cases; but I should not suspect it in your father. How is it that he is thus prejudiced?"

"It is partly," she answered, "his misfortune, and partly his fault. His misfortune, because in early life he was thrown into the midst of fanaticism and bigotry, which disgusted him, and rendered the whole system incredible to him. His fault, because he suffered prejudice to sway him, and did not deliberately institute an inquiry which should separate the false from the true, and show him that the system itself may stand and be excellent, notwithstaning the follies of its friends."

"Can you state to me at length," said I, "the circumstances under which these indelible impressions were made?"

Before Charlotte could more than commence a reply to this question, Mr. Garstone came in, and conversation took a different turn. I returned home, deeply interested in what I had heard, and anxious to hear more.

RHODE ISLAND PEACE SOCIETY.

The sixth annual meeting of the Rhode Island Peace Society was held in this town, on Tuesday last, in the Rev. Mr. Edes' meetinghouse. Notwithstanding no public exercise was expected on the occasion, a respectable number of members attended to hear the Report and to transact the ordinary business of the Society. After the reading of a select portion of Scripture by the President, (Dr. Messer)

the Annual Report of the Board of Trustees was read by the Rev. Mr. Bates, the Corresponding Secretary. It presented a luminous and highly gratifying view of the operations of the Society within the past year, and of the efforts made by kindred institutions to extend the influence of pacific sentiments in this and other countries. The Report was adopted unanimously, and ordered to be printed for circulation. A resolution, expressive of the high sense entertained by the Society for the character of their late Treasurer, (Obadiah Brown) and of their deep regret for his death, was unanimously adopted. The Society then proceeded to the choice of officers, when the following gentlemen were elected for the year ensuing :—

Rev. Asa Messer, President.—Hon. Thomas Buffum, 1st, Thomas P. Ives, Esq. 2d, William D'Wolf, Esq. 3d, Vice Presidents.—Rev. Barnabas Bates, Corresponding Secretary.—George Benson, Esq. Recording Secretary.—Moses Brown, Esq. Treasurer.—Thomas Arnold, Esq. Rev. Henry Edes, Abner Kingman, Esq. Walter Paine, Esq. John Howland, Esq. Charles N. Tibbits, Esq. and Peter Pratt, Esq. Trustees.

American.

AMERICAN BAPTISTS.

The following "Brief summary of the leading principles of the Baptists," is from the last number of the Rhode-Island Religious Intelligencer.

I. They are divided respecting Calvinism and Arminianism. In both Europe and America, the Arminian Baptists are increasing. In New England in particular. They very much abound in Rhode-Island, New-Hampshire, and the new state of Maine, and are, in these states especially, rapidly increasing. Many of them, some from one motive, and some from another, maintain their connexion with Calvinistic Churches.

II. Baptists are most generally Trinitarians. There are some Unitarian Baptists, however, in Europe and America. The number it is believed is small.*

III. The Calvinistic Baptists are most generally strict communionists, although many of them would be glad to throw open their communion table as they have done their hearts, to their brethren of different denominations. Their number is multiplying. The primitive or Arminian Baptists, (sometimes vulgarly called Free Will Baptists,) are generally open communionists, believing, many of them, with the Calvinistic brethren, that Baptism is not a prerequisite to the table of their Lord, and for other reasons.

IV. All Baptists, so far as our knowledge extends, abhor a national religion, and all union of Civil affairs with Ecclesiastic.

V. All Baptist churches, except a few of the Arminian, are independent in their form of government.

* The number is probably small, compared with the whole number of professors of this denomination. It is however rapidly increasing, and already embraces many in the most elevated walks of life.

DOMESTIC INTELLIGENCE.

Bunker Hill Monument Association.

The following gentlemen have been chosen officers of this corporation for the present year :—

John Brooks, *President.*
Thomas H. Perkins, Joseph Story, } *Vice Presidents.*
Nathaniel P. Russell, *Treasurer.*
William Tudor, *Secretary.*

Directors.—Daniel Webster, H. A. S. Dearborn, Benjamin Gorham, Levi Lincoln, Nathaniel Silsbee, William Sullivan, George Blake, John C. Warren, Leverett Saltonstall, Samuel D. Harris, Samuel Swett, Henry H. Childs, Joseph Hurd, Richard Sullivan, Francis C. Gray, Jesse Putnam, Isaac P. Davis, Seth Knowles, Edward Everett, George Ticknor, Franklin Dexter, Theodore Lyman, jr.

METEOROLOGICAL.

The following is from the Meteorological Diary for May, 1823, kept by a gentleman of Newport, and published in the "Mercury" of Saturday last.

The average mean heat of May for the preceding six years, was 57 deg. 44, and that of this month only 54, 77 ; that the average of rain in May of the preceding four years, was 3, 14 inches ; but the amount fallen this month is 7, 45. The mean temperature of the spring months for the six years was 46,60, and that of the three spring months which we have just passed, 45, 66 ; the average of rain for the three spring months of the preceding four years was 10, 22 inches, but the quantity fallen this spring is 16,28 inches.—From all this, it results that the month of May, and the spring season of this year, have been unusually cool and humid.

The printing office of Mr. Joseph W. Ingraham, in Franklin Avenue, was entered on Thursday night last, and the counting room and desks broken open. The papers were scattered on the floor, but none of them appear to be missing. In one of the desks was about $40 in change, in four separate parcels, two of them tied up in papers ; part of which belonged to the charitable societies. The whole of this was taken. An old hat was found on the floor, which has been left at the constable's office, and may possibly lead to the detection of the depredators.

Twenty-eight blacks recently arrived at Carlisle, Pa. having been set free by their master, Mr. James Gunnell, of Fauquier county, Va. at his death, who had given them also a team and $300.

The Steam boat Congress sunk in the Mississippi river, on the 20th ult. by running foul of a snag. The passengers, 100 in number, were saved. The cargo consisted of sugar and bacon, and was much injured.

The ship Success, from Portsmouth, Eng. with 280 officers, men, women and children of the royal sappers and miners, and detachments of regiments, arrived at Quebec, 17th inst. Brig Canada, from Newry, arrived 18th, with 153 settlers.

New-York now contains 20,000 dwelling houses, and 130,000 inhabitants. One and a half millions of dollars are yearly expended by its citizens for food.

Three cases of Yellow Fever have occurred at the quarantine ground, New-York, among persons connected with a vessel from the West Indies. The city of New-York is usually healthy.

Effects of horse racing and gambling.—The New York Commercial Advertiser, in noticing suicides, which have lately been committed there, says "One man put an end to his life the day after the great match race—having lost all his money in betting on the southern horse."

An opening for Emigrants.—A project has lately been formed in Mexico for establishing a colony, or an *Asylum*, as it is called, in the province of Yucatan, 150 miles long: 120 wide, and containing 6000 square miles. The object appears to open a rich and fertile district, most of which is at present in an uncultivated state, as a place of refuge for military officers of merit, wealthy and respectable citizens, and foreigners of talent, enterprise and industry. It is to be under the protection of the Mexican congress, entitled to one representative, and exempt from taxation for five years.—General Echavarri is at the head of the society, who has issued a long prospectus of the conditions and advantages of the settlement.—*N. Y. Statesman.*

The Steam Saw-Mill near Darien, (Geo.) was destroyed by fire on the 14th ult. together with a large quantity of lumber, the whole loss estimated at about $40,000.

A large parcel of India handkerchiefs, and sewing silk, stolen from Messrs. Hammond & Newman, of Baltimore, has been detected at New-Haven, and one of the robbers seized and confined in goal. An accomplice made his escape from the Sheriff, by his address and cunning. The names of these culprits are Walker and Palmer.

Strawberries.—It is an extraordinary fact, says the Raleigh Register, that from a garden in this vicinity, there were lately gathered in ten successive days, 100 quarts of strawberries.

Execution of Pirates.—On the 22d ult. ten pirates were hung at Kingston ; and the next day ten others were also executed. Aragoniz, their late captain, when he beheld the gallows, cried out, "Oh my God !" and to his last breath declared his innocence ; and to the bystanders he exclaimed, "May you all, may the whole world, pardon me, as I pardon those who have injured me, and as I trust that the Almighty Father will forgive us all. I die innocent—I have wronged no one."

A Mr. Joseph Shaw died lately at Kensington, (N. H.) He had some years past believed in what is called the Cochran exercises of religion, and has been heard to speak in meetings the distance of a mile. He was in a decline for about a year before his death, and for three months past would not be shaved. He gave directions to be buried the next forenoon after his death, to have his coffin made of rough boards, to be hauled by oxen on a drag from the house to the grave, and did not wish any minister or even his friends and neighbours to attend his funeral. His directions were complied with.

It is contemplated to establish an inland communication between London and the East Indies, via the isthmus of Suez, to convey letters, packages and passengers—whole distance, 3000 miles, only 120 of which are by land.

The Christion Observer, for April, 1823, gives an account of St. George's Church, which is an object of considerable architectural interest, for its taste, and as having been nearly the first *cast iron church* erected in the kingdom. The whole of the frame work of the windows, doors, pillars, groins, roof and pulpit, and ornamental enrichments, are of cast iron. The length of the church is 119 feet ; breadth 47. It commands one of the finest views in the kingdom, comprehending the city of Liverpool, and level surface of Lancashire, as far as the eye can trace the prospect, with the craggy hills of Wales, and the mountains of Cumberland und Westmoreland. *Salem Gaz.*

Extraordinary Depravity.—The *Journal de Paris* states, that a female peasant of Wiskisch, in East Prussia, had poisoned with arsenic her own daughter of five years old, to prevent her divulging a theft of some poultry which she had committed. The woman was taken, and confessed that two years before she had killed in the same manner her father-in-law, in order to come in possession the sooner of an inheritance that belonged to her ; and that five months ago she also did the same thing to the husband of her eldest daughter, in order to have her marry a richer husband. *Salem Gaz.*

ST. AUGUSTINE, JUNE 7.

We understand that the Florida Indians will meet the American Commissioners, with a view to the concluding of a Treaty of Amity, Settlement and Limits, on the 5th of September next, in the vicinity of this city. An earlier period could not be selected, without serious injury to the Indians, by trespassing on the harvest season ; and particularly, on account of the dispersed condition of the different tribes in Florida, extending from Cape Florida, on the east, to the Apalachicola on the west. We congratulate our fellow citizens on the prospect of a final removal of those embarrassments and irritations to which the people of this territory have been long exposed, from a wandering race of Savages, now about to be permanently located, and provided for in a manner calculated to allay all apprehensions of Indian intrusions, or savage hostilities.

A man lately bitten in Philadelphia by a mad dog, expired in a few days in all the agonies of that most horrible malady, the hydrophobia.

English newspapers are prohibited in France under a penalty of 500*l.* for each paper.

Bowdoin College.—Nathaniel Johnston, Esq. of Hillsborough, N. H. has recently presented to the library of Bowdoin College, a valuable collection of three hundred and fifty volumes in French and Italian, elegantly bound ; among which are the works of Pliny, Petrarch, Ariosto, Tasso, Denina, Montaigne, Corneille, Fontenelle, Montesquieu, Raynal, Rollin, St. Pierre, Bayle, and Rousseau. Besides this very liberal donation, the same Library has within a short time, received a deposit of about fifteen hundred volumes from a respected friend of the College.

Key West.—The buildings on this Island now consist of two public storehouses, a hotel, a hospital, and marine barracks, besides private residences. Lumber has been engaged for the erection of some private dwelling houses.

The population of the Republic of Colombia, as given by a table in Niles' Register, is 2,642,264.

Mortality of Governors.—Joseph Haslett, Esq. Gov. of the State of Delaware, died at his seat near Medford on Friday last. This is the fourth Governor of Delaware who has departed this life, while in office, within a few years. The Speaker of the senate, Charles Thomas, Esq. on whom the duties of Governor has devolted, is stated to be lying dangerously ill. *Ev. Post.*

Mr. Roscoe the celebrated poet, and philanthropist has petitioned the British Parliament against the slave trade.

FROM SOUTH AMERICA.

Mexico.—It appears by extracts from the journal of the Mexican Congress, that Don Francisco Arrillago has been appointed Secretary of State. A resolve has been passed to send an agent immediately to the court of Rome, for the purpose of manifesting to his holiness that the Roman Catholic religion was the only religion of the state, and to testify to him all due respect as head of the church.

The Minister of Foreign Relations alluded to the acknowledgement of their independence by the United States, and the appointment of a minister for that place, and recommended that all proper means be used to cultivate a friendship with the United States and with the government of Colombia. It was also recommended that a minister with full powers should be despatched to promote the acknowledgement of the independence of Mexico, throughout all Europe.

The Minister of Justice and Ecclesiastical Affairs sent a despatch, which was read on the 25th, relative to the demolition of the dungeons of the Inquisition and court prison.

The Diary of the 30th ult. contains a decree of the Provincial Government, dated at Mexico on the 21st of May, directing the immediate convocation of a new Congress, for the purpose of organizing the several departments of the government, and appointing a committee to publish the basis of the Federative Republic. The decree also directs that such measures be adopted as will have a tendency to restore tranquility in Guadalaxara, which had been disturbed by the movements and resolutions of the authorities of that Province.

Lieut. Stribling, of the navy, has arrived at Norfolk from Vera Cruz, which place he left on the 27th of May. He states that Mexico was perfectly tranquil, and the political affairs of the government gliding on very smoothly. The people were looking forward with great interest to the meeting of the new Congress, which was to convene, he thinks, some time in this month, and the election for which, was then in progress.

A gentleman of respectability gives the following important intelligence from Mexico : Vera Cruz, March 4th.—Messrs ISISARRI and HORBO, commissioners from Spain, have arrived at this port, and are awaiting the installation of the sovereign Congress, to proceed to the capital of this Empire, for the purpose of conferring with that august body, relative to the important affair of a pacification between the two nations, who should love each other with the brotherly affection required by the strong relation of common religion, language, usages and customs.

This is the first judicious and proper step taken by Spain, in relation to South America, and we trust it will be followed up by similar propositions.

The only intelligence of interest which we find in the last Havana papers, is the act of the General Junta of Yucatan, uniting that province with the supreme government of Mexico, under certain conditions agreed to in the city of Merida, on the 29th of May last. They reserve to themselves the power of forming a state Constitution, and of enacting laws which they shall judge most conducive to their happiness. The power of entering into treaties of commerce, declaring war, and every thing of a general nature, is granted to the supreme government of Mexico, with the provision that the interest of Yucatan shall be consulted on such occasions. The nomination of military officers, and dignitaries of the church, is also vested in the Mexican government. *Charleston Courier.*

SALEM, JULY 1.

Brazil.—To Mr. Codman, who arrived here on Friday last in the brig Laurel, from Rio Janerio, we are much indebted for his attention in furnishing us with a few numbers of the Diario de Governo, (Journal of the Government) printed at that place. The latest date is the 5th of May.—The papers are principally occupied with detail of the organization of the new or constitutional form of government, and regulations respecting the public offices and public business in general. The following abstract of their contents, which a friend acquainted with the Portuguese language enables us to give, will doubtless be acceptable to our readers.

The general representative body of the late Province, now the Empire, of Brazil, is styled "The General Assembly of the Empire." It commenced its *preparatory* Session on the 17th of April, in the Hall of the General Constituent and Legislative Assembly, at which 52 Deputies attended. The Chaplain in Chief, Bishop Don Jose de Caetano da Silva Coutinho, was chosen President "by acclamation," and committees were chosen to examine the credentials of the Deputies. The first meeting was adjourned to the next day ; and at the adjournment the President expressed his thanks to the body for his appointment, which, he observed, was particularly flattering, when he considered that he was an European, and that there were so many distinguished Brazilians in that body. He anticipated from such an illustrious and impartial assembly, the prosperity of the Empire of Brazil. The assembly was occupied for some time in verifying the credentials ; after which a form of an oath for the Deputies was agreed to.

A committee was then appointed to draw up Rules and Orders for the Assembly ; and an adjournment of this Preparatory session took place to a future day, when the Assembly was to receive the Speech of the Emperor, and proceed to the transaction of the public business.

On the 30th April, the Assembly again met, and agreed upon their Rules and Orders, and the ceremonials relative to the reception of the Emperor. On the 1st of May the Assembly proceeded in a body to the Imperial Chapel, to attend mass.

On the 3d May, a committee was despatched to inform the Emperor that they were ready to receive his majesty ; they proceeded to the Royal *Quinta* (or country seat) of *Boa Vista*, and delivered a loyal and affectionate address to the Emperor, expressive of their joy on the interesting occasion, and informing him that they had appointed the 3d May for his reception in the Assembly. This address was received with much pleasure by His Majesty, who observed that he could not express the satisfaction he felt on seeing the *first* Deputies of the general Assembly.

The day on which His Majesty met the Deputies of the General Assembly was celebrated by great rejoicings among the people. A long and energetic speech was delivered by His Majesty, to which an appropriate answer was returned by the President of the Assembly.

Havana.—Great exertions are making by the Governor of Cuba to reform the police of Havana. Passports of the old sort are proposed to be done away with, and certificates of free pass to be given in their stead, to all the natives between the ages of 16 & 60, whose names, occupations, and residence are to be enrolled. All persons are also forbid to carry unlawful weapons.

A contract has been opened at Havana by the Governor for the purchase of 10,000 quintals of gunpowder. One individual had offered to take it at $22 ; but the contract would not be closed by the government under 30 days.

A letter dated Havana, June 10, says,—"The confirmation of war gives additional animation to business, particularly as regards sugars and freights to Europe. Every thing is quiet, and I think rather promising, as regards our political and perhaps commercial situation. Our new Governor is said to be one of great intelligence, expanded views, and full of energy.

Iturbide has left Mexico, in the British brig Rollins, for Naples. He is said to have carried with him a numerous retinue and much treasure.

The British armed vessel Tamar is just sailing for England. She is from Vera Cruz with some millions of money.

The British sloop of war Icarus is here, bound for Jamaica—the fleet of that island passed here yesterday, some 24 or 30 sail. A large convoy from this port is passing the Moro, of all vessels (except French) with valuable cargoes for Europe.

We have had heavy rains of late, *and the Fever increases.*"

FOREIGN INTELLIGENCE.

By an arrival at New York, in 42 days from Cadiz, Seville and Cadiz papers to the 13th of May have been received, from which the following statements are given :

Two or more French ships of war were cruising off Cadiz, and had overhauled several Spanish vessels, all of which they suffered to proceed.

The Cortes were employed, on the 10th of May, in discussing a bill for allowing the secularized clergy to vote at elections. Perfect tranquillity prevailed at Seville, and the papers speak with composure of the gradual approach of the French. The following passage is translated from the "Seville Universal :"

SEVILLE, MAY 11.

It is more than a month since the French passed the Bidassoa, and as yet nothing has happened which we had not foreseen ; but on the contrary, they have done much less than they thought they should. Thus far, then, Spain has no reason to repent of her resolution ; while the French Government must have felt very strong to take so precipitate a step.

If we had believed their threats, we should have expected by this time to have found them masters of the capital, and the greater part of the provinces dissevered from the general government. All this was to be the work of a few days. Their march to Madrid was to be a triumphal entry ; deputies were to arrive from all the provinces ; and, "the faction" was to be instantly overthrown.

The towns they pass through remain passive, our soldiers are zealous and brave, and Spain has increased her moral and physical force three fold in one month, and every day the French are suffering loss.

The latest notice of the movements of the French army is the telegraphic despatch, which announces the march of the Duke d'Angouleme with the corps of reserve, from Burgos to Lerma, May 13, and the entrance of the Duke of Reggio into Valladolid on the 12th. A private letter in the Moniteur, dated at Burgos May 10, mentions the entrance of the Duke d'Angouleme into that city on the 9th, and adds that he will proceede to Lerma on the 13th, to Gumiel on the 14th, &c. and that he will enter Madrid on the 24th. From Perpignan and Aix, on the borders of Catalonia, we have unofficial accounts to the 10th, relating a variety of movements, which appear rather confused, and from which it may be inferred that there had been more or less fighting, but no important engagement. Latest of all is the verbal report from Santander, which reached there May 23, of a decisive battle in Catalonia, in which it is said the French were defeated. But verbal reports in cases of this sort are not generally entitled to much credit, and the present cannot be regarded as of any great weight. It is further stated in the French unofficial accounts, that Gen. Molitor had advanced from Saragossa and Fraga, to Lerida, in Catalonia, and it is asserted in a letter from Aix that he was in communication with Gen. Moncey. The accounts of the armies of Ballesteros, Count d'Abisbal and Morillo are very vague and imperfect. There is no appearance of any preparation to resist the entrance of the French army into the Capital, nor indeed of any plan of operations for the conduct of the campaign.

B. D. Adv.

From Spain.—Cadiz and other Spanish papers to the middle of May have been received in New-York. They, of course, furnish nothing so recent from the French army as our Paris accounts. The Cortes, it appears, were in quiet session at Seville, on ordinary business. Gen. WILSON's offer to raise 5000 men for the service of Spain had been received, but no comment on it had appeared. The arrival from Spain furnishes three *strange* reports.—One, that the progress of the French army in Spain was viewed with perfect indifference at *Seville* and *Cadiz* :—Another, that few or no preparations were making at *Cadiz* to *defend* that "strong hold ;" and the third, that the French cruisiers off *Cadiz* although they overhauled Spanish vessels, suffered them to proceed.

The accounts received here from *Santander* are the latest from that part of Spain. The previous positions and movements of the Spanish under MINA, and the Spanish royalist corps cooperating with the French army, made it probable, that they could not long avoid coming in contact, and probably have had an engagement ; and that the usual exaggeration of all events of the kind had been received at Santander.

Cent.

MARRIED,

In this city, by the Rev. Dr. Baldwin, Mr. William Ditson to Miss Hannah Davis.—Mr. Mark Clark to Mrs. Susan Taylor.—Mr. Henry S. Spear to Miss Elizabeth Shute.—Rev. Daniel Filmore, of Lynn, to Miss Susan F. Cook.

In Roxbury, on Sunday morning last, by the Rev. Dr. Porter, Mr. George Seaver, merchant, of Boston, to Miss Elizabeth W. Seaver of R.

In Winthrop, Mr. Henry B. Farnham to Miss Harriet May.

In Portsmouth, Andrew Halliburton, Esq. to Miss Sarah Ann Manning, daughter of the late Thomas Manning, Esq. ; Mr. Daniel Scott to Miss Sarah Furber.

DIED,

In Amherst, Rev. Zephaniah Swift Moore, D. D. President of the Collegiate Institution at that place. His disease was an attack of the "bilious cholic."

In Worcester, on the 23d ult. Joseph, son of Major Samuel Allen, aged 9 months.

In Abington Josiah C. Rainsford, of this town aged 33, son of Dea. Josiah Rainsford.

Salmon Reed, aged 20, drowned, son of Mr. Obadiah Reed of Abington.

At Exeter, N. H. John W. Gilman, Esq. the first and only Post Master of that town.

In Portsmouth, Capt. Nathaniel Kennard, sen. aged 68.

In West Cambridge, Wm. C. Davis, son of Daniel Davis, Esq. Solicitor General, aged 34.

NEW SCHOOL.

WILLIAM REED late preceptor of Milton Academy, begs leave to inform the public that his school will be opened in the rear of No. 116 Orange-street on Monday 7th July. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education and also the studies preparatory for the University.

Reference, { TRUSTEES OF MILTON ACADEMY, Rev. J. POPKIN, *Prof. of Greek, Camb.* Rev. J. PIERPONT. July 4

POETRY.

From Moore's Sacred Melodies.

The turf shall be my fragrant shrine,
My temple, Lord, that arch of thine;
My censer's breath the mountain airs,
And silent thoughts my only prayers.

My choir shall be the moonlight waves,
When murmuring homeward to their caves,
Or when the stillness of the sea
Even more than music, breathes of thee!

I'll seek, by day, some glade unknown,
All light and silence, like thy throne!
And the pale stars shall be, at night,
The only eyes that watch my rite.

Thy Heaven, on which 'tis bliss to look,
Shall be my pure and shining book,
Where I shall read, in words of flame,
The glories of thy wond'rous name.

I'll read thy anger in the rack
That clouds awhile the day beams' track;
Thy mercy in the azure hue
Of sunny brightness breaking through!

There's nothing bright, above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see,
Some features of thy Deity!

There's nothing dark, below, above,
But in its gloom I trace thy love,
And meekly wait that moment, when
Thy touch shall turn all bright again.

THE KNIGHT TEMPLAR'S FUNERAL.

* * * * *

"Dust unto dust," say'd every one
As round the grave they passed;
And (embleme of the deeds he'd done)
Freshe lawrelle on the coffin caste.

Each thought upon his brother's worth,
Each face within a cloake was hid,
As faste, the loose and stoney earthe
Fell on the sounding coffin lid.

They placed a crosse above his manes,
The symbolle of God's love divine;
And this is all that now remains
Of him who fought in Palestine.

MISCELLANY.

THE SECRETARY OF STATE.

JOHN QUINCY ADAMS was born in Quincy, July 11, 1767. In the eleventh year of his age he went with his father to France, where he resided about eighteen months, and returned to Boston in August 1779. In November of the same year he again accompanied his father to Europe, and arrived at Paris in January 1780. In the course of that year, his father having gone to Holland, he was sent to the university of Leyden. In July 1781, the late Chief Justice Dana received a commission from Congress as minister plenipotentiary to the Empress of Russia.—Mr. Adams went with him as private secretary. He remained at St. Petersburg fourteen months, and in October 1782 left Mr. Dana, and returned, through Sweden, Denmark, Hamburgh, and Bremen, to Holland. Upon this journey he employed the whole winter. From the Hague, in July 1783, Mr. Adams went to Paris, and remained there until the definitive treaty of peace was signed September 3, of the same year; from which time until May 1785, he was principally with his father in England, Holland and France. At this period, Mr. Adams being nearly eighteen years of age, he returned home, and after a short interval of study entered the junior class of Harvard University, where he graduated in July 1787. He immediately begun the study of the law in the office of the late Chief Justice Parsons, and at the close of three years was admitted to the bar. He remained in Boston four years. As his professional practice was inconsiderable during this period, he employed much of his time in political speculations in the newspapers. In May 1794 he was appointed minister resident in the Netherlands. This nomination was made by Washington, but it is said was first mentioned to the President by Mr. Jefferson. From 1794 to 1801, Mr. Adams was in Europe, successively employed as a public minister in Holland, England, and Prussia. He resided at Berlin from Nov. 1797 until April 1801, and during that period concluded a treaty of commerce with Prussia. He returned home in September 1801. In 1802 he was elected a member of the Senate of Massachusetts, and served in that capacity one year. He was then elected Senator of the United States for 6 years from March 4, 1803. In June 1808 he resigned that office.

In August, 1809, he was appointed minister plenipotentiary to the Emperor of Russia. Subsequently he went in the same character to the Court of St. James, was one of the Ghent commissioners; and during Mr. Monroe's administration has been Secretary of State. He was married in London, July 1792.

Besides the political and poetical productions of his pen, he has published two volumes of "Lectures on Rhetoric and Belles-Lettres," and the "Journal of a Tour through Silesia;" also in two volumes: the latter work has been republished in England, and likewise translated into French.

Such is a very brief outline of the life and public services of the most prominent candidate for the next presidency. His chance of success rests solely upon his distinguished merits; if these are duly appreciated, all the people will say Amen.—*Springfield paper.*

ENGLAND AND AMERICA.

Extract of a letter from England, first published in the Gospel Advocate.

I much rejoice to trace the dawn of a more kindly feeling between our two countries. In this country, more especially, a more just estimate of America is every day gaining ground, and there are many who avail themselves of every opportunity to fan those feelings of warmth and cordiality, which are now often visible in the best society here.

The Quarterly Review is much blamed and reprobated by many even of those of the same party politics. Its scurrility is really disgraceful.

I lately received a letter from Mrs. Hannah More, in which she says, "I forget whether I told you in my last, that I had spoken to Lord Sidmouth, who visited me at that time, of the shameful conduct of some of our newspapers, reviews, &c. in their unwarrantable treatment of America. He expressed the utmost indignation, and said it was highly offensive in itself, and dangerous in its consequences. I spoke to another man in power, who said he wished much to check it."

In a note which I received the other day from Mr. Wilberforce, he says, "I can scarcely express, in language sufficiently strong to do justice to my feelings, the indignation I feel at the attempts I sometimes witness, to produce a mutual spirit of alienation between the inhabitants of this country and the United States, and my endeavours are used to the utmost to cultivate a mutual spirit of good will between them."

LIGHTNING RODS.

The Editor of the Evening Post makes a melancholy accident of lightning, which lately occurred in Connecticut, and by which two persons in a church were instantly struck dead, the text for theological controversy. Leaving knotty points in divinity to the care of the Post, we seize this occasion to remind the public of the importance of Dr. Franklin's invention, and of reducing it more generally to practice.—Had the church, which was in a moment shattered by lightning, been furnished with a good conductor, it would in all human probability have escaped uninjured, and the lives of two persons been spared. Strange as it may seem in this enlightened age, superstition inclines some to believe it useless and even impious to attempt to shield themselves from the thunderbolt by ordinary prudence and caution. Precisely the same argument might be used against the attempts to elude the violence of wind, fire, water, pestilence, or any of the great agents of nature. The Supreme Being governs the world through the intervention of regular and fixed laws, and if we wantonly expose ourselves to the operation of these, or refuse to avoid them when in our power, we must abide the consequences. It is as certain as any principle in philosophy, that a good conductor affords perfect security to buildings against the effects of lightning; and yet how many houses do we see, either from the above cause or through negligence, destitute of lightning rods, while almost daily accidents in different parts of the country remind us of this necessary appendage? One may judge in part of the intelligence and character of a city or district by the number of rods, which point towards heaven. Where they abound, the traveller may without much hesitation expect to find a philosophical people.—The expense of a conductor is but trifling; and every house should be furnished with one, if it were only as a monument to the genius and philosophy of our illustrious countryman, who disarmed the cloud of its bolt, and the tyrant of his sceptre; "*Eripuit cœlo fulmen, sceptrumque tyrannis.*"—N. Y. Statesman.

BATTLE

Is a word consisting only of six letters, and very easily pronounced, but the meaning of such a word is large and extensive. It is a question of no ordinary moment, whether two or three hundred thousand men shall be allowed to die peaceably in their beds, or be butchered and mangled by piecemeal. When we speak of war, we rarely think of any thing more than cannons roaring, colours flying, glory crowning, and the million shouting panegyrics. The word Battle does indeed mean this; but it comprehends a great deal more. It means wives made widows, and children orphans; poverty, beggary, mutilated limbs, and churchyards extended. We have a modish phraseology, by which we endeavour to rob even death of his terror, when we speak of battle. We promise the youthful hero, whether he falls or survives, immortal existence in the gratitude of his countrymen. We have said all this and much more of the gallant, patriotic, but unfortunate Lawrence; but when this eternal gratitude of his countrymen was put to the proof, when a small pittance of our prodigal expenditure was requested for his widow, it was found that gratitude was too expensive an article.—*Balt. Morn. Chron.*

NUMBER OF KNOWN SPECIES OF ORGANIZED BEINGS.

From the collections in the Paris Museums, M. Humboldt estimates (Ann. de Chimie, xvi.) the known species of plants at 56,000; and those of animals at 51,000; among which, 44,000 insects, 4000 birds, 700 reptiles, and 500 mamalia. In Europe live about 400 species of birds, 80 mamalia, and 30 reptiles; and in the opposite southern zone on the Cape, we find likewise almost five times more birds than mamalia. Towards the equator, the proportion of birds, and particularly of reptiles, increases considerably. However, according to Cuvier's enumeration of fossil animals, it appears that in ancient periods, the globe was inhabited much more by mamalia than birds.

"I CAN QUIT WHEN I CHOOSE."

These few words have perhaps done more mischief in the world than can be conceived.—Youths, just entering the threshold of life with the bright anticipation of their friends, allured by the syren pleasures, with the sparkling cup in her hand, although sensible of the dark abyss yawning at their feet, too often stifle the disagreeable monitions of conscience and friends, with this sophistical and false consolation: "I can quit when I choose." Alas! link by link, is the chain forging, which soon is to bind such unfortunate youths, and bid defiance to the noblest resolutions. Too true was the assertion of Lord Bacon, that all the crimes on the earth do not destroy so many of the human race, nor alienate so much property, as drunkenness.—It expels reason—drowns memory—is the beggar's companion—and the true and only cause of the vast increase of crime in the world.—There is certainly no character which appears so despicable as that of a drunkard; he displays every little spot in his soul in its utmost deformity. When once the youth becomes a devotee at the shrine of Bacchus, and fond of his libation, it is time for him to think. Let him not lull his conscience with the idea of quitting when he chooses but take a noble stand, and from that moment to cease indulging in his cup, and shun those cementeries of morals and reputation with which our cities unhappily abound. Drunkenness, that fell destroyer of mind and morals, has elicited the exhortation of the preacher—the warning of the physician—the pleadings of the wife and children with tears in their eyes—the remonstrance of the parent and the yawning of the grave; but all will not do. It has reached an awful and alarming height; it daily increases. It is known to require an extraordinary and noble firmness of the heart to resist its blandishments and allurements. Is it then the temptation you are so easily to withstand, and the habit you are to "quit when you choose?" Ah! no, my dear young friends, harken to my advice; when the seductive goblet is offered to your lips, think not you will once more sip the liquid poison because you "can quit when you chose," but consider that cup may probably be the one that will establish that habit with you, which you will never be able thereafter to conquer, and dash the proffered cup with indignation to the ground.—*Balt. Morn. Chron.*

ARTIFICIAL (SUPPOSED) DIAMONDS.

The last number of Silliman's Journal mentions some experiments made with the Deflagrator, invented by Professor Hare, of Philadelphia, by which charcoal, anthracite, & plumbago have been fused and transmuted into diamonds. The result is contained in the following extract:

"On the end of the prepared charcoal, and occupying frequently a space of a quarter of an inch or more in diameter, were found numerous globules of perfectly melted matter, entirely spherical in their form, having a high vitreous lustre, and a great degree of beauty. Some of them, and, generally, they were the most remote from the focus, were of a jet black, like most perfect obsidian; others were brown, yellow, and topaz coloured; others still were grayish white, like pearl stones, with the translucence and lustre of porcelain; others still limpid, like flint glass, or in some cases, like hyalite or precious opal, but without the iridescence of the latter.

"I detached some of the globules, and firmly bedding them in a handle of wood, tried their hardness and firmness; they bore strong pressure without breaking, and easily scratched not only flint glass, but window glass, and even the hard variety which forms the aqua fortis bottles. The globules which had acquired this extraordinary hardness, were formed from plumbago, which was so soft that it was perfectly impalpable from resistance when crushed between the thumb and finger."

The analysis of diamond, which was first effected by Mr. Tennant, ascertained the fact that diamond and pure charcoal are *chemically* the same. The proofs that they are so, from analogy, are seen in the following experiments. If a diamond is dropped into melted nitre, it burns like charcoal, without leaving any residium.—Again; if a piece of pure iron is exposed to a great heat in contact with a diamond, the diamond disappears and the iron is changed into steel. All attempts heretofore to reduce charcoal to the form of diamond have been wholly unavailing. How far Professor Silliman of New Haven has succeeded, remains, we presume, to be tested by further experiments on the globules.—*Salem Observer.*

INTERESTING HISTORICAL FACTS.

Defoe, in his history of the Great Plague in London, in the year 1665, states, as one of the remarkable circumstances attending this awful calamity, that the churches were crowded every day, "for the awfulness of the times turned multitudes to prayer, who never thought of religion before. They came to the churches without the least caution, and crowded together, as if their lives were of no consequence, compared with the business which they came about there. Indeed, the zeal which they showed in coming, and the earnestness and attention they showed in their attention to what they heard, made it manifest, what a value people would all put upon the worship of God, if they thought every day they attended at the church, that it would be their last."

Another fact shows how little importance sectarian dissentions assume, when death appears to be at hand. "It was a novel spectacle to see Ministers of all sects mounting any pulpit that happened to be vacant in church or chapel. One of the earliest signs of returning health was the separation into sects, and the struggle for pulpits between contending Preachers."

[In our last we gave an instance of the sad effects of intemperance. By the following account from Florence, Alabama, it appears that the evil is not confined to any particular section of our country.]

A cool and deliberate murder was perpetrated on Friday last, in Franklin county, by a man of the name of Smithston; and Mr. Argyle Taylor was the unfortunate victim. A company assembled, by invitation, at Mr. Taylor's house on Thursday evening, to be present at the marriage of one of Mr. Taylor's daughters. Smithston came uninvited, but received every attention from Mr. Taylor, until he got intoxicated and became troublesome to the company. He was then admonished to behave himself, but to no effect. His conduct became intolerable, and Mr. Taylor ordered him from his house.

On the next day Mr. Taylor was overtaken by Smithston somewhere near the plantation, and was accosted by him in an insolent manner, and ordered to stop. Smithston had a rifle in his hand. Taylor told him that his conduct had been such as to determine him (Taylor) not to countenance him. Smithston then commenced abusing Taylor, when Taylor in moving onwards was ordered to stop or he would be shot. Taylor turned round and discovered that Smithston had his rifle pointed at him, and that he was in the act of shooting. Taylor made an effort to strike the rifle out of Smithston's hands, but before he could do so, the rifle was discharged, and the load lodged in Mr. Taylor's body.

Mr. Taylor died on Monday last. Smithston was apprehended on Wednesday last in Wayne county, Ten. and has been taken into Franklin county to answer the charge brought against him.

Baron Lindenau has recently published some observations respecting the diminution of the solar mass. It will be found, he says, that the sun may have been imperceptibly subject to successive diminution since the science of Astronomy has been cultivated. The Baron supposes the sun's diameter to be 800,000 miles—4,204,000,000 feet, or nearly 2000 seconds. We have not, he observes, hitherto possessed any instrument for measuring the diameter of heavenly bodies to a second. The sun may therefore diminish 12,000 miles of its diameter, or 2,162,000 feet, without the possibility of its being perceived. Supposing the sun to diminish daily two feet, it would require 3000 years to render the diminution of a second of its diameter visible.

ST. PAUL'S CATHEDRAL.

This structure was 35 years in building, and cost £736,722 sterling. It is 500 feet long, and 255 feet wide; the summit of the dome is 340 feet high.

ST. PETER'S CATHEDRAL,

At Rome, was 105 years building; it is 729 feet long, 364 wide, and 437 feet high to the summit of the cross.

To destroy Caterpillars.—The late chancellor Livingston strongly recommended the simple process of placing a sod in every crotch of a limb, immediately under the nest; a practice observed in Italy. This method has been practised with great success.

From the National Gazette.

Excuses for not attending public worship, by *exemplary* Christians.

Overslept myself, could'n't dress in time.
Too cold—Too hot—Too windy—Too dusty.
Too wet—Too damp—Too sunny—Too cloudy.
Dont feel dispos'd.
No other time to myself.
Look over my drawers.
Put my papers to rights.
Letters to write to my friends.
Taken a dose of physick.
Been bled this morning.
Mean to walk to the Bridge.
Going to take a ride.
Tied to the store six days in a week.
No fresh air but on Sundays.
Can't breathe in a Church, always so full.
Feel a little feverish.
Feel a little chilly.
Feel very lazy.
Expect company to dinner.
Stump'd my great toe.
Got a head-ache.
Caught cold last night at a party.
Must watch the servants.
Can't leave the house for fear of fire.
Servants up to all mischief when I go to Church.
Intend nursing myself to day.
New bonnet not come home.
Tore my muslin dress coming down stairs.
Got a new novel, must be returned on Monday morning.
Wasn't shaved in time.
Don't like a Liturgy—always praying for the same thing.
Don't like extempore prayer—dont know what is coming.
Don't like an organ—it's too noisy.
Don't like singing without musick; makes me nervous.
Can't sit in a draft of air—windows or doors open in summer.
Stove so hot in winter, always get a head-ache.
Can't bear an extempore sermon—too frothy.
Dislike a written sermon—too prosing.
Nobody to day but our own Minister.
Can't always listen to the same preacher.
Don't like strangers—too bombastical.
Can't keep awake when at Church.
Snor'd aloud last time I was there—shan't risk it again.
Tired to death standing to pray.
Hate to kneel, makes my knees stiff.
Mean to inquire of some sensible person about the propriety of going to so public a place as a church.—Will publish the result.

CHRISTIAN REGISTER:
Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by
JOHN B. RUSSELL.
TERMS—Two dollars and fifty cents, if paid in advance, or three dollars, payable in six months.

Vol. II.

Miscellan

QUALIFICATIONS F
[The following extract
under this head, on t
ber. The writer is sp
called in England, "

I shall conclude t
presumption and pri
notice of some opi
them, and which ha
hiding the deformity
view. They take it
of man, which, acco
it is the great object
is only, or principal
tions, deeds of cha
virtues, as many peo
who make no great
who may even altog
suppose that it is an
attach to the worth
the great objection
or importance of Ch
deny but there is so
but it is likewise tru
this, that there are
great deal more nou
heart than these good

These may be thi
an attachment to wh
produce infidelity, o
not therefore so visi
but they are of such
regard for them pro
tility to the spirit
letter of revealed rel
metaphysical orthod
rank. No moralist
upon his *honesty*, th
their *faith* and know
has ever manifested
to fix on the one as
self-complaisance an
This is a plain matte
cent people of *the*
designate other Ch
this globe, there are
uals who are so ridi
their duty as memb
honesty, and occasio
ty. But the great bul
common duties with
quantity of praise
gain, either from Go
religious, it is rathe
sideration than from

But, among the Ev
ity of them are evid
superior knowledge
It is perfectly well k
even among themse
their system is in gre
They will hardly d
sanctified by the cir
terested about a sp
stead of a moral ob
say so, it follows, wi
perimental proof,
greater danger to be
physical orthodoxy,

It is a mere delus
ment of this notori
ought not to be so,
in believing a truth
and that if men abus
by faith, in making
is not the doctrine,
blame. Hostile as
moral system, they w
general doctrine of
person, therefore, a
ty, they are just in
those who abuse the
doctrine is to be sh
of its votaries by say
must be allowed the
all this is done, it st
propensity of the hu
posed to fix upon th
abuse it, than the do
the peculiar circumst
is *now* placed. If so,
for guarding against
than of the latter.
upon a directly oppo
sequence is just wha
produce in great ab
and presumption.

If they would be a
them a little, they w
thing extraordinary
being true, as they s
apt to be proud of w
is quite the contrary
rally value themselv
and silly. A quack d
than a regular physi
confident than a ma
who has doubts of his
will think a vast dea
deed, and be at more
than he who, conscio
nevolence of his sou
about finding it out or

The smaller the de